



SRI AUROBINDO GHOSH'S PHILOSOPHY OF EDUCATION

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Aurobindo Ghosh, the great educationist of India, is known by the name Aurobindo. Sri Aurobindo has set forth his philosophy in the life Divine. He bases his philosophy on the original Vedanta of the Upanishadas. He holds that intuition must be corrected by a more perfect intuition and never by a logical reasoning. Realization of the sublime truth is the sum mun bonum of his philosophy, which can be achieved through intuition, spirituality, creativity, intellectuality, integral view of life being a superman and Gnostic individual. Sri Aurobindo believes that earlier Vedanta represent and integral or balanced view of life. It implies healthy integration of God and the man or world, renunciation and enjoyment, freedom of the soul and action of nature, being and becoming, the one and many, Vidyā and Avidyā, knowledge and works, and birth and release. He says that fellowship between God and man generates in 'man' an idea of new birth and a new ideal of work. The fellowship with God can be achieved only by disinterested action in society, by never ending meditation, by self forgetting devotion and by feeling a kind of unity of all things in God. Sri Aurobindo is not a fatalist. He believes that man is the maker of his own destiny. Even heredity and environment are determined by the present and past actions of man. Man reaps the consequences not of his actions alone, but sometimes he shares the results of the action, of others and vice versa, because all existence is continuous. There is continuity between different births. On the whole the doctrine of karma is valid. Even the thoughts and feelings have their corresponding results, though action has the greatest amount of result, as life consists more of actions. Moreover it is on actions that man exercises more control than on thoughts and feelings. To Aurobindo, Education of values was the most important. He believed that the best thing in man in his spirituality. He recommended that system of education which aimed at

- Giving knowledge to the learner
- Making the learner active
- Making him a creative person
- And above all, he was in favour of a national system of education.

He always advocated that for good teaching learning by a student, his medium of instruction should be mother tongue. He also wanted that the ideals and methods of ancient India should be introduced in our system of education as best as possible. He greatly emphasized that education must be concerned with (a) the man (b) the nation (c) the universal humanity. All this results into spiritual development. Aurobindo believes that education is to develop the pupil morally. According to Sri Aurobindo only that education is true which helps the child to develop his intellectual and moral capacities to their higher limit. Without moral and emotional development, mental development becomes harmful to human progress. For the moral development of a pupil emotions, impressions or habits, nature of temperament are the three essential factors. To Sri Aurobindo, mind is the sixth sense. It must be perfectly trained to the highest possible limit, otherwise the education of the child will remain incomplete and one-sided. Our mind should be reformed first before reforming the world. Education should aim at building the power of the mind. The utilization of the super mind for the development of an integrated human personality is the true aim of education according to Sri Aurobindo. In the teaching learning programme propagated by Sri Aurobindo, the place of the teacher is somewhat unique and is altogether different from the traditional. His job is not that of an instruction. The position of a teacher is of a guide, helper and stimulator. He is to enable the child to educate his self, to develop his own practical intellectual, moral and aesthetic capacities and to grow independently an organic being. It is the duty of the teacher to see that the six senses that sight, sound, taste, smell, touch and mind are so trained as to make them as keen, subtle and sensitive as possible. Sri Aurobindo puts emphasis on intuitive power and says that an ideal and liberal teacher is he who encourages and welcomes this intuitive power in the pupil and allows the child to grow into the way of his own perfection. He has to eliminate the admixture of error, caprice or a biased imagination which may distort the perfect working of intuitive power. The best way to help the child is to put him on the right road to his own perfection and to encourage him to follow it. In no way the child should be interfered within this process. The children should be encouraged and directed to analyze their bad

qualities and bad habits and cultivate good qualities and good habits. The child should be given an opportunity to put into action the moral impulses that arise within him. Qualities which from moral attitude of our young man are "the thirst for knowledge, the self-devotion, the purity, the renunciation of the Brahmin- the courage, ardour, honour, nobility, chivalry, patriotism of the kshatriya- the beneficence, skill, industry, general enterprise and large open-handedness of vaisya- the self-effacement and loving service of the Shudhra". For developing this attitude it is essential to train our young man in the Aryan traditions. The teacher must be man of integrity.

Sri Aurobindo was not only a great philosopher but an eminent educationist also. He should mankind the way to the highest spiritual growth. As such, he is acclaimed as a great solace giver of the people. As a true philosopher he held that matter as well as spirit are to be looked upon as real. His philosopher of education was based on spiritual faith, Brahmacarya and yoga practice. It should be the way to the spiritual growth and fulfillment of a man to the fullest extent. As an Indian philosopher he devoted to Indian ideals, Indian values and Indian culture. He devoted to spiritual advancement to the highest level. He views on education reveal that Sri Aurobindo was of the most eminent and distinguished philosophers and educationists of our country.

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